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MEDITATIONS ON DEATH.

FROM MILLS' MOORE GERMANY.

That I shall die, full well I know,
All human life is short and frail;
No lasting good can earth bestow,
All portion here must quickly fail;
In mercy, Lord, direct my ways,
That I in peace may end my days.
When I shall die, is all unknown,
Except to thy Omnipotent mind,
And lest with life my hopes be gone,
May I from thee such favor find,
That I may always be prepared
For death, and for thy great award.
How I shall die, to ask were vain;
Death does her work in varied forms;
To some with agonies of pain,
And some sink peacefully in arms.
Just as thou wilt—If, when 'tis past,
My soul be found with thee at last.
Where I shall die—I know it not,
Nor where my ashes shall be laid;
Only be it my happy lot,
With saints relieved to leave the dead;
Small care to me the place affords—
The earth throughout is all the Lord's.
But when in death I shall recline,
Then let my soul ascend to thee!
Through Christ's redemption I am thine,
By faith his glories now I see—
'Twill all be well! I little prize
Where, how, or when this body dies.

For the Herald and Journal.

LETTER FROM NEW HAMPSHIRE.

Bible School—Acknowledgments—Prosperity of the Institute—Theological Schools in the United States—Proportion of Students—Numerical Success of our School—Prospect—Wanted.

The receipt of a full suit of bed-clothing and twenty-five dollars in cash, being a donation by the ladies connected with the Church of St. M. E. Church in Providence, R. I., for the purpose of furnishing one of the rooms in the building of the Methodist Gen. Biblical Institute, is hereby duly acknowledged.

Many other rooms in the Institute have been furnished by ladies connected with the church in different places, public acknowledgment of most or all of which has been duly made. But liberal presents, suitable for assisting in furnishing other rooms, have also been received from others, of which no public notice has been given. The present opportunity is therefore embraced to present a connected list of all such donations and presents.

Rooms have been fully furnished by ladies connected with the following churches, viz.:—Bromfield St. Church, Boston, one room; Lowell, Mass., two; Worcester, Mass., one; Chesnut Street, Providence, R. I., one; Lyndon, Vt., one; Portsmouth, N. H., one; Manchester, N. H., two; Winchester, N. H., one; Concord, N. H., one. Total 11.

Presents in sundry materials, appropriate for assisting in furnishing other rooms, have also been received from Albany, Troy and Louisville, N. Y.; from Hingham, Lancaster and Provincetown, Mass.; from Bangor and Bucksport, Me., and from Greenland in New Hampshire.

All the above donors are hereby requested to accept the thanks and sincere acknowledgments of the Trustees, Faculty and friends of the Institute, for their kindness and liberality.

It is hoped that the ladies connected with our church in other places will also come forward and proffer their aid in this important and praiseworthy enterprise, until every room shall be completely furnished.

These noble-hearted young men need to be encouraged and cheered on in their arduous labors for that mental cultivation so essential to the enlargement of their sphere of usefulness in after life. Everything that will impart comfort and relieve anxiety contributes to this object. Among these may be reckoned comfortable and well furnished rooms. Let them be supplied.

WILLIAM PRESIDENT, Treasurer.

Concord, March 6.

P. S. For the information, as well as the encouragement of all those who think that our infant Institute has not flourished as expected, that the number of students has been much less than they had been led to anticipate, I will, with your permission, Mr. Editor, furnish the following statistics relative to the various Theological Institutions in this country.

Whole number in the United States 42. Nine of them are located in New England, 15 in the Middle, 8 in the Western, and 10 in the Southern States. From one there has been no return received. They are distributed among the different denominations as follows:

Presbyterians 11, Baptists 10, Congregationalists 3, Protestant Episcopal 3, Associated Reformed Church 3, Unitarian 2, Reformed Presbyterian 1, Dutch Reformed Church 1, German Reformed Church 1, Evangelical Lutheran 1, Methodist Episcopal 1.

Number of Professors in the 41 Institutions 131. Number of students 1355, being equal to an average of 33 students to each Institution.

Largest number of students attending any one Institution 153; least number 4.

Of the 41 schools, 36 have less than 50 students; 32 less than 40; 20 less than 30; 14 less than 20, and 4 less than 10.

But two of them were established prior to 1800, and three since 1840. The Institution at Princeton, N. J., was established in 1812, and has 153 students. The one at Andover, Mass., (the oldest in New England), was established in 1807 (40 years previous to ours), and numbers 87 students. These have been considered the most celebrated and most flourishing institutions of the kind in the United States. Our infant but beloved institution is the youngest of the whole sisterhood; having been established so late as 1847, and the past year, 1849, numbered 40 students; so that in the third year of her existence she had seven more than the average number of the whole, and stands as one of the ten highest in the number of students.

What then is there to discourage us? Rather is there not abundant reason to rejoice and be exceedingly glad, that a way has been opened by Providence for the establishment of this Institution, for its commencement under such favorable auspices, and that it is now surrounded with such cheering prospects for the future?

Who can longer doubt that it has hitherto been blessed with the smiles and protection of Heaven, and that, with the prayers of the church and the liberality of its friends, it is destined to become a potent engine in the work of righteousness, and in the dissemination of the evangelical and Gospel truths, as well as biblical learning.

It is cheering and highly gratifying to find so many, who formally doubted of its expediency and final success, as well as others, who from principle, founded, no doubt, upon prejudices early imbibed, or upon erroneous notions of the

utility of such an institution, were opposed to its establishment from its inception, have their fears and prejudices fast fading away, and are becoming convinced of its usefulness and importance.

If such be the consequences of its influence in its infancy, what may not be expected, when it shall have attained to the development and rigor of riper years; and when it shall have sent its influence, by its numerous heralds, not only through the length and breadth of our common country, but throughout the world?

The Institute is free from debts and liabilities of any kind, and the determination is that it shall be so preserved. But our friends must not forget the wants of the Board of Instruction. For self-sacrifice, devotion to their responsible and arduous duties, and the interests of the institution, these good men can scarcely be exceeded. And when to this is added their high attainments, and ample qualifications for their respective stations, it must be conceded that they richly merit and are fairly entitled to an ample pecuniary compensation for their services.

Let our friends see to it, then, that the hands of these faithful and devoted brethren are not suffered to "hang down" with feebleness through their neglect in rendering the necessary aid and comfort to cheer them on in their work of usefulness to the church and to the world.

W. PRESIDENT.

RELIGIOUS NEWSPAPERS A HELP TO PASTORS.

Every Minister of the Gospel, who has charge of a congregation, is no doubt fully convinced that the circulation of a well conducted religious newspaper within the bounds of his charge, has aided him in no small degree in the discharge of his pastoral duties.

First, they are the means of communicating a large amount of religious information and instruction, which could not with propriety be presented from the pulpit; truth often arrests the attention, and reaches the heart, when presented in the shape of narrative, which has failed to produce any effect from the pulpit. As the mirror reflects our image, so often is our conduct reflected in the life of another. Thus it is that David condemned himself in passing sentence upon another.

Second, they are the means of giving enlarged and benevolent views and feelings, by disclosing weekly the spiritual condition of the world, bringing home to the fireside of every reader the perishing condition of the heathen, and making a personal application to him, as did the man of Macedonia, in a vision to Paul, "Come over and help us."

Thirdly, they are the means of making an intelligent people, imparting a knowledge of Geography and History, promoting the cause of education, creating an interest in Sabbath Schools, and in the distribution of Bibles and Tracts.

And the last I shall mention is, they are great helps in promoting revivals of religion; when one church is revived and souls are converted unto God, that glorious news, which causes the angels in heaven to rejoice, is communicated through the medium of the religious newspaper, to other churches; is read by hundreds, and perhaps thousands, and many of them will rejoice. They will pray with more earnestness and faith, that they may be revived; and when that congregation come together on the Sabbath, will it not be with different feelings, and better prepared to hear the truth, from having heard of a revival?

If, then, you would have a benevolent and intelligent church, ready to promote every good word and work, encourage the subscribing for and reading a well conducted religious newspaper.

In one of the Middle States, a learned and pious minister of the Gospel preached to a country congregation somewhere between thirty and forty years, during which time he made a number of attempts to establish Sabbath Schools, Bible Classes, Bible and Missionary Societies; but all in vain. His people took no interest in them, and in some instances manifested direct and open opposition. About 1830 or 1831, there was an extensive revival in many of the churches belonging to the same Presbytery—protracted meetings were held, and this excellent minister greatly aided his brethren in several of the adjoining churches. At length, he determined to hold a protracted meeting in his own church; he called his people together, and made his intentions known to them. A few were in favor, the majority was opposed to it. A brother was invited to preach for him, and to visit with him the members of the church, to persuade them to withdraw their opposition.

After spending some time in their efforts, the opponents agreed that the meeting might be held if the minister would never appoint another. As might be expected under such circumstances, no good was done, neither has there been a revival in that church, within the knowledge of the writer, a period of thirty years. The reader will not be much astonished to learn that the minister and one other, were the only persons who took a religious newspaper.—Central Christian Herald.

For the Herald and Journal.

MISSIONARY COLLECTIONS.

To the Preachers in Charge on Roadfield District:

DEAR BROTHERS:—It is known to you, that at its last session, the Maine Conference pledged its best efforts to raise the sum of 2000 dollars for the year for missionary purposes. Of this sum Portland District has assumed 700 dollars, leaving 1300 to be raised by the Gardiner and Roadfield Districts; which, on an equal division, would give to each of these 650. It has been suggested to me to make a distribution of this sum among the several circuits and stations of this District, according to my judgment by the district stewards in another case; this being as likely to be correct as any other I could apply. The result is as follows:—

Hallowell, \$41.70; Augusta, 50.04; East Roadfield and Sidney, 27.80; Fairfield, 41.70; Skowhegan, 38.92; Mercer and Norridgewock, 33.36; Solon and Bingham, 38.92; Anson, 16.68; Industry, 41.70; New Portland, 22.24; Strong, 36.37; Phillips, 34.37; Farmington, 27.80; Wilton and Temple, 38.92; Vienna and New Sharon, 34.38; Fayette, 41.70; Kent's Hill, 16.68; Mt. Vernon, 16.68; Winthrop, 20.85; Wayne, 20.85; Leeds, 8.34.

In the above distribution, I am aware that less is put down to some churches than they are accustomed to pay; I trust, however, that this circumstance will not prevent their usual liberality. Let no charge pay less, no matter how many pay more; an empty treasury and a per-

ishing world are arguments for the most vigorous exertion. A faithful trial will prove that our people are not insensible to their importance.

I would suggest that missionary meetings be held incidentally on all the charges, and at all points on the charges that promise any success. Try it, brethren in the ministry and membership; take hold of this matter together, and strengthen each other's hands in this good work, and the blessing of them that are ready to perish shall be upon you.

Affectionately, GEO. WEBBER.

Kent's Hill, March 14, 1850.

For the Herald and Journal.

CONGREGATIONAL SINGING.—NO. 2.

In many things in New England we have departed from the ancient landmarks. But perhaps in nothing have we suffered more, than in adopting choir singing. The light of our beloved Zion has been sadly obscured, by an attempt to array the church in the gorgeous splendors of a fashionable world. While it may answer for others, yet, like David in Saul's armor, it will never do for us. Our worship should be that of sublime simplicity. The religion of the New Testament, of the despised Nazarene, has no sympathy, no alliance with the pomp and show of modern times. When as Methodists we used to sing all over the house, the same was true which occurred to the Rev. Mr. Kirk's congregation when they worshipped in the Masonic Temple, before they entered their present church.

They had congregational singing, and the remark was often made, "How we like your singing—how devotional it is—how much heart and soul there seems to be in it." They were advised to continue that custom when they entered their new place of worship. But no! They must be in fashion, and like the ancient Israelites, when they would have a king, and the cruel Saul fell to their lot, so they must have a choir. But they have since repented that they did not keep up the old practice. One of the many advantages of congregational singing is, that it affords no chance for that display, that pride, which so often creeps into the choir, that desire to win for themselves honor and applause, instead of giving glory to God alone. I remember hearing one of the first singers in Boston, one that has had more experience with choir singing than perhaps any other man in New England, say publicly, that he had never seen that choir, but what in his opinion sung for their own honor and glory. O, what mockery of the Lord most high! Professedly singing his praise, and all the while only anxious to secure their own. What wonder that so many of our congregations are like the mountains of Gilboa, without rain, dew or offerings!

The awakening, converting and sanctifying influences of the Spirit are no longer felt by the congregation. What wonder that the cloud of mercy does not rest upon the hosts of our spiritual Israel by day, and by night the pillar of fire, as a token of victory. It is enough to call back the spirit of Wesley from the land of the blessed, to rebuke us for the innovations that have crept in. Only think, Bro. Stevens, of mourners being invited to the altar, the "Invitation Hymn" being sung by a full choir and the organ, or with the violin and other instruments accompanying. If there had been some seriousness before, I never found much left when the music ceased.

O, when will our congregations learn, that the way to have what is so desirable, good singing, is not to form a choir, but to seek for a fresh baptism of the Holy Spirit. There is nothing like a revival of religion to promote the right kind of singing. Nothing will give singers so much power for their work, as to bow their hearts to the truth as it is in Jesus. Being baptized from heaven with the Holy Spirit's purifying influence, each heart wrapped in a flame of perfect love.

That person must be very difficult to please, who wants any better singing than we find among converts in a revival. What, I ask, is the charm that upon such occasions enters and dissolves the heart, enchains the wildest spirits in the ranks of sin, and holds spell-bound the whirling, giddy throng, dancing on the brink of ruin? It is God in the music speaking in the soul, trembling upon the lip, and beaming in the countenance of the humble worshiper.

Did revivals bring no other blessings than simply to enable us to have good singing, I should ever desire to live in them. Dear brethren, let us never forget that God is a spirit, and that that would worship acceptably, whether by singing or prayer, must worship him in spirit and in truth.

Ever being mindful that the music best adapted to the church, is that which gives freest expression to the thoughts and feelings of the worshiper; which attracts least attention to itself, but brings us more directly into spiritual communion with our God. And can any one doubt that this is best done by the human voice, without the aid of instruments?

Our great objection to them, is that they give undue prominence to that part of the exercise, which is entirely secondary. They give power and energy to the tune, without adding equal force to the sentiment. Where they are used and depended on, sound very soon takes precedence of sense, and not unfrequently drowns and overpowers it. Surely an instrument has no power of worshiping God, even by the utterance of any sounds, however melodious. One might as well assert that it had power to pray to him. God can only be worshiped by intelligent agents—moral beings. It is the sentiment, the feeling of the heart which is the worship—not the tune, though it might be the finest ever invented, and executed without a fault. Therefore, where there has been no heart in the singing, there has been no worship, nothing but splendid mockery of God. We have brought the lame, the halt, the blind to sacrifice, and he will blow upon it. O that the church might be blessed with a revival of the ancient method of spiritual, congregational singing!

What warm-hearted Christian would not be willing to exchange all the formal, heartless performances of an entire year, however solemn they may be, for one such season of holy, heavenly devotion? Then, instead of the exhibition of a select few in a conspicuous place, stared at by the whole congregation, singing for their own praise and glory, we should have a sweet commingling of all hearts and voices, a fullness and power of song that would fill the hearts of the pious with rapture, and melt the wicked to tears. How long must it be before we shall realize that church singing is designed as an act of divine worship, and not merely to gratify a cultivated and refined taste for music? Musical concerts may be very proper in their place, but that place, I am certain, is not the house of God, and in connection with solemn religious services. Suppose David, or some an-

gelic messenger from the realms of bliss, were sent to one of our splendid churches, calling upon all, high and low, rich and poor, bond and free, to offer a song of praise to Him that sitteth upon the great white throne, and to the Lamb, would the singing of a quartet, or even of a whole choir satisfy him? A few in the gallery singing artistically, as in a concert, for the pleasure of the listening crowd below?

I close by noticing one stereotyped objection to congregational singing, viz., that but too often, it is mere jargon—sounds uttered, without any regard to time, melody or harmony. Well, be it so, if you please; better in my opinion have anything which is not actually sinful, however rude it may be, than to mock the very Majesty of heaven, by pretending to sing his praises, when the choir are only anxious to secure their own.

H. C. ATWATER.

THE MANIAC AND THE INFANT.

The following anecdote was related to us by the keeper of the prison where the maniac was confined. He had been brought there in a most desperate state. He had long before been confined in a cell where, for months, no one dared to enter. Several stout men at last brought him to Hartford county prison. In a few days, the keeper endeavored to use his utmost skill to subdue him. He adopted the following expedient:—

He told his little child, who was then scarcely able to walk, to go to the cell, and offer the insane man an apple. Day after day the child went to the cell, and calling the man by name, said, "Sir, take an apple, sir?"

The maniac turned away in a rage. She continued the practice, and, in her mild, soft voice, again urged the distracted man to accept the little gift. He seemed inexorable. His eyes could not be caught; for little can be accomplished with any man until the eye is secured.

One day the child stood at the iron grating, with an apple in her hand, saying, "Come, Mr., now do accept my apple. Do take it from my hand."

Her mild, soft, persuasive tones, at last touched a tender chord in that distracted soul. It vibrated to the gentle sound of the infant voice. Light broke in upon that darkened mind. Gradually, as the flower yields to the beams of the rising sun, and throws its petals to its refreshing influences, so did the soul of this maniac open to the sweet influences of the infant. He looked upon her, and she upon him; and, reaching out his hand, quietly took the little token of affection, and ate the apple in her presence. Gradually she subdued him. The keeper, delighted with the experiment, at last took him out one day, letting the child lead him to one of the officers of the city, and was introduced as Mr. —

"Is this man any near relation to that Mr. —, whom you have confined as a maniac?" said the officer.

"O yes," said the keeper, "he is a very near relative," delighted with the innocent deception he was practising; "he is very near decepted. He is the man himself."

Had it thundered at that moment, the men would not have been more surprised, and they were about rushing into the street. The keeper assured them that there was not the least danger. After a short conversation, the restored, with the keeper and the child, returned back to prison. Here was a most wonderful instance of the power of love. The man was subsequently restored to society.—Prisoner's Friend.

For the Herald and Journal.

"DONATION VISITS" AND RECREATIONS.

BRO. STEVENS:—In one respect, at least, I yield the palm in this controversy to brother Kent. If there is merit in a multitude of words, then brother Kent has gained his case. I have but a few remarks further to make on this subject, and then will leave it with your readers. It is, perhaps, unnecessary to say anything further in favor of donation visits, as I am happy to learn by the Herald and otherwise, that the brethren in different parts of New England are being favored with these substantial "tokens of regard" from their people. I propose, therefore, to notice briefly, the remarks of brother Kent, in reference to "amusements, conformity to the world, &c."

In my last communication I ventured to express the opinion that the time had come when some large and generous-minded Christian should discuss at length this subject, and remarked that perhaps no one would assert that all recreations are wrong, or that every conformity to the usages of the community in which we live is sinful; and what our young people need is, not that amusements should be denounced indiscriminately, but that the principles upon which they are to be indulged, and the extent to which they may be pursued, should be distinctly laid down and enforced, by reason and the Word of God.

In his reply, brother Kent is quite severe upon me (as he is wont to be) and seems perfectly horrified at the idea of any new light being thrown upon this subject. He exclaims, "A great work truly, to be commenced in the second century of Methodism!" I confess that I have not lived so long as brother Kent, but my hair has grown grey in the Methodist ministry, and I have pleased myself with the idea that I know something of the history of our church, and yet I am not aware that in any of our "councils" or otherwise, we have ever claimed infallibility, or to have aimed at the *ne plus ultra* of knowledge on all matters of ethics. I hope it is not sacrilegious, but I really indulge the thought, that judging from the past increase of knowledge and intelligence among us, there may be undeveloped truth which the future will reveal, that shall cause us as people, yet more eminently, to "come up out of the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners."

But I agree with brother Kent that we have rules in our Discipline on this subject, and yet all that he has said, has shown me no cause for a change of my opinion. Let brother Kent lament and grieve over it as he may, it is nevertheless true that thousands of intelligent Christians do not see the matter through his spectacles, and many members of the church who understand and love our Discipline, are notwithstanding at a loss to determine precisely what degree of "conformity to the world" it tolerates. Take for instance the section on "Dress," which directs those in charge of circuits or stations to give tickets to none who wear high-heeled shoes, enormous bonnets, ruffles, or rings. Now, who does not see an indefiniteness in regard to the precise attitude which brings the head under ban? There is, also undoubtedly, some variety of opinion in respect to what constitutes an "enormous bonnet." While brother Kent probably, and perhaps others, would call

that "enormous," which is fashionable, or "made according to the prevailing form or mode." Webster's definition of enormous, is "unusual," going beyond the usual measure or rule; that is, want of conformity to common usage or custom. Who shall decide when doctor's disagree?

The same "indefiniteness" is observable in the prohibition of "ruffles." Suppose it were clearly proven that some sister, in all other respects a consistent Christian and useful member of the church, is guilty of wearing a ruffle on the border of her night-cap, would it be an offence of sufficient magnitude to subject her to a course of discipline? If not, how many "ruffles" may be worn, or in other words, what is the degree of "conformity to the world" in this matter which is allowable? What avails it that we have a rule of Discipline in such cases?

If I thought these illustrations of the point were not ample, I might name others, but I trust even brother Kent himself will see that I was not wholly in the dark in reference to the "rules of Discipline," when I opined that the time had come when some one fully qualified, should discuss this subject in such a manner and at such a length as would at least throw more light upon it.

Having said thus much on this subject, I am done. The ex-cathedra intimations of brother Kent in reference to "backsliding," and the loss of "constraining love," &c., are perhaps well enough, and I hope to profit by his "godly admonitions." I trust nothing that I have said will be construed into unkindness. I have not felt it; I still join brother Kent in his prayer for "that wisdom which is profitable to direct."

Yours truly,

CANDOR.

LIVING AND MEANS.

The world is full of people who can't imagine why they don't prosper like their neighbors, when the real obstacle is not in banks nor tariffs, in bad public policy, nor hard times, but in their own extravagance and heedless ostentation.—The young mechanic or clerk marries and takes a house, which he proceeds to furnish twice as expensively as he can afford, and then his wife, instead of taking hold to help him earn a livelihood, by doing her own work, must have a hired servant to help her spend his limited earnings. Ten years afterward you will find him struggling on under a double load of debts and children, wondering why the luck was always against him, while his friends regret his unhappy destination of financial ability. Had they from the first been frank and honest, he need not have been so unlucky.

Through every grade of society, this vice of inordinate expenditure insinuates itself. The single man "hired out" in the country, at ten to fifteen dollars per month, who contrives to dissolve his year's earnings in frolics and fine clothes; the clerk, who has three to five hundred dollars a year, and melts down twenty to fifty of it into liquor and cigars, are paralleled by the young merchant, who fills a spacious house with costly furniture, gives dinners, and drives a fast horse on the strength of the profits he expects to realize when his goods are all sold and his notes all paid. Let a man have a genius for spending, and whether his income is a dollar a day, or a dollar a minute, it is equally certain to prove inadequate. If dining, wining, and party-giving won't help him through with it, building, gaming, and speculating, will be sure to. The bottomless pocket will never fill, no matter how bounteous the stream pouring into it. The man who (being single,) does not save money on six dollars per week, will not be apt to on sixty; and he who does not lay up something in his first year of independent exertion, will be pretty likely to wear a poor man's hair into his grave.

No man who has the natural use of his faculties and muscles, has any right to tax others with the cost of his support, as this class of non-financial gentlemen habitually do. It is their common mistake to fancy that if a debt is only paid at last, the obligation of the debtor is fulfilled; but the fact is not so. A man who sells his property for another's promise to pay next week, or next month, and is compelled to wear out a pair of boots in running after his due, which he finally gets after a year or two, is never really paid. Very often, he has lost half the face of his demand by not having the money when he needed it, beside the cost and vexation of running after it. There is just one way to pay an obligation in full, and that is to pay it when due. He who keeps up a running fight with bills and loans through life, is continually living on other men's means, is a serious burden and a detriment to those who deal with him, although his estate should finally pay every dollar of his legal obligations.

Inordinate expenditure is the cause of a great share of the crime and consequent misery which devastate the world. The clerk who spends more than he earns, is fast qualifying himself for a gambler and a thief; the trader or mechanic, who overruns his income, is very certain to become in time, a trickster and a cheat. Whenever you see a man spending faster than he earns, there look out for villany to be developed, though it be the farthest thing possible from his present thought.—Tribune.

A TURKISH CUSTOM.

The Sublime Porte has retained the old custom of porportioning the size of its letters to the rank of the person addressed. One of ordinary size is sent to a private individual, one a little larger to a civil officer, and one still larger to a military one. The recent despatch under the Sultan's own hand to the Emperor of Austria is said by the Vienna papers to have been more than two feet across, while one to the Czar would have made a comfortable door for a Russian cabin.

THE EXTENT OF OUR COUNTRY.

It has been computed that the United States have a frontier line of 10,760 miles, a lake coast of 1,160 miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has navigation in the "Empire State" one hundred and twenty miles longer than the Thames. Within Louisiana are bayous and creeks, almost unknown, that would shame, by comparison, the Tiber or Seine. The State of Virginia alone is one-third larger than England. And the State of Ohio contains over three thousand square miles more than Scotland. The harbor of New York receives the vessels that navigate rivers, canals, and lakes to the extent of three thousand miles, equal to the distance from America to Europe. From two hundred miles further than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria, and Turkey.

For the Herald and Journal.

CLARKE'S COMMENTARY.

MR. EDITOR:—The reduction of price in the books and papers pleases me. Now, as the spirit of reform is among us, let Clarke's Commentary be abridged so as to sell for half its present price. It should be printed unabridged for the learned, but for the tens of thousands of unlearned remove all that is superfluous. We want "a help to a better understanding of the Sacred Writings," but not be compelled to buy what we don't need, or deprived of buying what we want.

The simple exegesis is all we want, and that could be published with the text, omitting all extraneous matter, in about the form and for the price of the "Cottage Bible." Highly prize the work, I wish for it a more extensive circulation. It is now owned by but few except the preachers. 'Tis rare to sell fifteen or twenty dollars' worth of books to one family; but I know an agent who sold more than a dozen copies of the "Cottage Bible" on my circuit in a few days. Come, ye book makers, turn your thoughts to a pruning of Clarke's Commentary for the benefit of common readers; perform the work, and you will do a service for the church and world that long has been desired.

PLEBEIAN.

Down East, 3d month.

WELCH NAMES.

Until a comparatively recent period, no surname adjunct was used in Wales, beyond *ap* or *ion*, as David-*ap*-Howell, Evan-*ap*-Rhys, Griffith-*ap*-Roger, John-*ap*-Richard, now very naturally corrupted into Powell, Procter, Price, and Pritchard. It was not unusual, even but a century back, to hear of such combinations as Evan-*ap*-Griffith-*ap*-David-*ap*-Jenkins, and so on to the seventh or eighth generation, so that an individual carried his pedigree in his name.

The church of Llangollen, in Wales, is said to be dedicated to St. Collen-*ap*-Gwynnawg-*ap*-Clydawg-*ap*-Courda-*ap*-Caradoc-*ap*-Freichfras-*ap*-Lynn. Merin-*ap*-Einion-*ap*-Yrth-*ap*-Cunedda-*ap*-Wiedig, a name that casts that of the Dutchman, *Inkezwinkelsdorspaukinkadrachern*, into the shade.

An Englishman riding one dark night among the mountains, heard a cry of distress, proceeding apparently from a man who had fallen into a ravine near the highway, and on listening attentively, heard the words, "Help, master, help," in a voice truly, Cambrian. "Help! what—who are you?" inquired the traveler. "Jenkin-*ap*-Griffith-*ap*-Robin-*ap*-William-*ap*-Rees-*ap*-Evan," was the response. "Lazy fellows that ye be," rejoined the Englishman, setting spurs to his horse, "to lie in that hole, half a dozen of ye; why in the name of common sense, don't ye help one another out?"

A WRITTEN LANGUAGE IN W. AFRICA.

A communication appears in the London Literary Gazette, written by Mr. Koelle, one of the Sierra Leone agents of the Church Missionary Society, describing the discovery of a written language in the interior of Africa. This discovery was made under the following circumstances:—

Captain Forbes, on the station there, being one day on shore near Cape Mount, on or near the Northern boundary of the American colony of Liberia, saw some unknown characters on a native house. On making inquiries, he learned that these characters represented the Vv language; and he found a man of the Vv nation who possessed a book, and was able to read the characters. The man remained several days on board the vessel of Captain Forbes, and was seen there by Mr. Koelle, who also saw the book and heard him read it. The man stated that the art of writing was communicated to his nation by eight strangers from the interior a long time ago; what words, "Help, master, help," in a voice truly, Cambrian. "Help! what—who are you?" inquired the traveler. "Jenkin-*ap*-Griffith-*ap*-Robin-*ap*-William-*ap*-Rees-*ap*-Evan," was the response. "Lazy fellows that ye be," rejoined the Englishman, setting spurs to his horse, "to lie in that hole, half a dozen of ye; why in the name of common sense, don't ye help one another out?"

Mr. Koelle says the alphabet of this language consists of about one hundred letters, each representing a syllable. He gives a short specimen of the alphabet, and a list of about fifty words. The new character is said to have no analogy with any other known. Mr. Koelle has taken a passage on board a vessel going to the nearest point from which the Vv nation can be reached, with the resolution to investigate fully this interesting discovery.

TERRORS OF THE JAPANESE.

